

# Mission News.

WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD  
IN JAPAN.

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## General Notes.

The population of Kobe is 431,338.

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We hope we are not transgressing the wise policy of our Board to discountenance all special appeals which would tend to draw aside regular contributions to its treasury, by an appeal on another page, or by one or two which we ourselves have recently made. We, of course, wish it distinctly understood, in all such appeals, that we ask for *extras*, which would not in any case go to swell the Board's funds.

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The Twenty First Convention of the Japan Union of Christian Endeavor will be held at Tokyo, March 28—31. The Seventh National S. S. Convention will

convene at Osaka, April 1—3. The members of the Oriental Tour of the World S. S. Association—the Heinz, Brown, Hamill party—are expected to reach Yokohama on the 18th, and to remain in Japan until about May 8. Dr. John R. Mott, Chairman of the Edinburgh Continuation Committee, will be in Japan from April 1 to 18, and will hold his conferences at Tokyo April 3—11. April 13, 15, 16 are the dates assigned to Kyoto, Osaka, and Kobe.

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We understand that the old Baikwa Girls' School continues still on its Christian foundation, with the same religious exercises as before. Confusion has arisen in the public mind most naturally, because the trustees have lately established technically a new school in the same buildings, and with the same teachers, called *Baikwa Kōtō Jo Gakkō* (Girls' High School), in which no Christianity may be taught. Two *kanban* (signs) have been hung at the entrance—one reading, *Baikwa Jo Gakkō*, and the other, the new, *Baikwa Kōtō Jo Gakkō*. This is too intricate a subject to explain further in a note. It requires an article by some one at Osaka.

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In the recent fall and rise of cabinets, the political parties, backed by the press and the people, revealed unmistakably their increased self-consciousness. The nation is rapidly developing a sense of its power and importance *vis-à-vis* the Government. The only way for the people to be kept from asserting, more and more, their political rights would be to stop the wheels



of progress. The Chino-Japanese War opened the eyes of the people to their importance, and gave a tremendous impulse toward the assertion of popular rights. The Russo-Japanese War greatly accelerated the growth of the same sentiment. Education, too, is a great factor in bringing about popular government.

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A recent inquiry as to the number of pupils in Kobe girls' schools indicates that Kobe College (and Academy) stands fourth in the list. The Shinwa, a private school in which Buddhist influence is said to be more or less prominent, leads, with 520, followed by the provincial school with 508, the Sôtô Gigei School, with 247. The Hyogo Jo Gakko has 96, the Kasei Jo Gakko, 83, the Shôin (S.P.G.), 53. The Gigei is a sort of special school, emphasizing manual accomplishments. Of the three leading regular schools, the reputation is said to be this: The Shinwa depends largely on tuitions, and makes the conditions of entrance and continuance extremely easy; the provincial girls' high school, sets a stiff entrance examination, but is easy after that barrier is once past; Kobe College has easy entrance, but is stiff all the way thru. The Shôin is a *koshikake*, or temporary rest, on the way to other schools. Japanese are great for setting off things, and we presume there is more or less exaggeration in this characterization.

\* \* \* \*

We have received from the publishers, *Jesus*, by Prof. Geo. Holley Gilbert, Ph. D., D.D., N.Y., Macmillan, 1912, \$1.50 net, the latest volume from a scholar, whose special university training in America and Germany, whose professional experience as teacher of the New Testament in a theological school for many years, and whose continued research and publications during the past fifteen years, have qualified him to speak on the subjects discuss, whether one agrees with his positions or not. Continued study has changed his point of view from that at

which his *Student's Life of Jesus* was written, and *Jesus* was written from the new viewpoint. To briefly indicate the general position, the gospels are to be approacht and analyzed as natural products of the early church; John was not the work of the apostle; the accounts of the birth and infancy are legends, as is also the narrative of a material resurrection. "With [the writers'] fundamental aim and feeling we truly sympathize, and we cherish their expression of that aim and feeling as a permanent enrichment of Christian literature, tho it is no longer a natural expression for us," says our author.

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It has been generally recognized that Japan has had a very cold winter, while America has had a warm one during the early part, at least. Quite a number of people in Japan have said: "Coldest in thirty years." "Never knew it to be so cold." If we were to take the sum total of the daily absolute minima of temperature for this winter, and strike an average, perhaps that would show more average cold than any other winter on record, but it is not true that the mercury has, at any time, this winter, descended as far as in other years. The coldest record at Kobe this winter was 22.6° on February 11, but it was 22.1° February 2, 1910, and Jan. 26, 1904; it was 22.3° Feb. 3, 1901, and 22.6° Feb. 7, 1900. The minimum this winter at Kyoto was 12.4° Feb. 12; at Osaka, 23.7°, Feb. 12; at Okayama, 19.8° Feb. 12; at Matsuyama, 17.1° Feb. 12; at Tottori, 23.7° Feb. 10; at Niigata, 22.8° Feb. 10; at Tokyo, 24.6° Feb. 11. The absolute minimum at Kobe was 22.1° in 1904 and 1910; at Osaka, 19.2° in 1891; at Kyoto, 10.6°, 1891; at Tokyo, 15.4°, in 1876; at Niigata, 14.5° in 1902; at Matsuyama 19.4° (?), 1892; at Okayama, 17.4°, 1895. At Kobe the warmest winter was in 1912, when 27.5° was the lowest point. The average (mean) absolute minimum for Kobe from 1897 to 1913 inclusive, was 24.35°.

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A Christian young man in one of our consulates, a university graduate, who has been in Japan several years, remarkt something to the effect that all missionaries have done out here is to teach English. We venture to say he has never investigated results. If he would look into the subject of leper hospitals, he would find one thing else, according to native testimony in the Japan Year Book, and also Dr. Nitobe's witness in the Christian Movement (1910). There are four Christian leproseries, Fukuei Byō-in (1889) at Koyama, Rokugō Mura, near Gotemba, Taira-in (1894) at Shimasaki Mura, near Kumamoto, the Ihai-yen (1894) at Meguro, near Tokyo, and the Kwaishun Byō-in (1895), at Shimotatsuta, Kurokami Mura, near Kumamoto. The first two are Roman Catholic, the next was founded by a Presbyterian lady, and the last by a Church of England lady. The Taira-in, in March, 1912, had 21 male, and 8 female lepers, with a total, from the beginning, of 114 men, and 49 women. The Ihai-yen last month had 84—far beyond the limit permissible in hot weather. The management has funds in hand for a considerable enlargement. The Kwaishun had, in 1912, 44 men, 4 boys, 16 women, 1 girl, including an American, and two Hawaiians. The government lazaretto, Zensei Byō-in (Perfect Life Hospital) at Higashi Mura Yama, near Tokyo, was opened in 1907, and now has about 385 lepers. The hospital in Kagawa *Ken* (not at Kanazawa, as so often stated) is on Oshima, an island near Takamatsu; it was opened in 1908, and has now about 100 lepers. The hospital in Kumamoto *Ken* is at Sakae, Nishigoshi Mura, near Kumamoto; it is called Kyushu Ryōyōsho, and, in 1912, had 134 men, 37 women and 3 children. Regular Christian work is conducted in this last, by the Episcopal Church and the Catholic, besides Buddhist services. At the Zensei, Christians have preaching service every other Sunday, and a flourishing Sunday-school for children of the officials, at the home of one of them. At Oshima no Christian work is done. The Aomori

lazaretto was opened about 1908, now has nearly 100 inmates, and Christian work is conducted regularly by the *Sei-kōkai* (Episcopalians). The head physician is a member of that Church. For the Soto-jima Christmas the pupils of Wilmina (Presb.) Girls' School, Osaka, provided six bags of presents, mainly their own handiwork, besides remembering the six women nurses in the leper hospital.

\* \* \* \*

Our admiration was awakened, not so long ago, by the range of Japanese bird knowledge shown by one of our Mission, and we presume there are several who are interested in the subject. Mrs. Russell Sage's purchase of Marsh Island in the Gulf of Mexico, for \$150,000, to furnish the birds a haven of refuge from human enemies, aroused much interest at the time. It was sadly needed, for official returns showed that over four and a quarter million birds were killed by men in Louisiana, in the single killing season of 1909-10. Another bird refuge, within that state, was established a few years ago. In England, we have recently read, a similar provision has just been made. Every spring, but on exceedingly rare occasions, and once or twice in the fall, too, our lawn has been briefly visited by half a dozen, or so, Japanese birds of an interesting species, reminding us somewhat, by their habits and appearance, of the New England robin red-breast, but a smaller bird. These are most welcome visitors—these gray starlings. The following is a grist of Japanese birds for lovers of birdology: Toratsugumi (white thrush); akahara; mamishiro; kurotsugumi (gray Japanese ouzel); komadori (Japanese robin); akahige (Korean robin); nogoma (Siberian ruby throated robin); ruri (Japanese blue flycatcher); isohiyodori (Eastern blue rock thrush); kawagarasu (Palla's dipper); iwahibari (intermediate lark); kayakuguri (accenter); hitataki; mugimaki (mugimaki flycatcher); meguro; sanko-cho (Japanese paradise flycatcher); mejiro (Japanese



white eye); uguisu (Japanese bush warbler); mushikui (birds of genus Phylloscopus); yoshikiri (reed warbler); sen-nyu (brown-headed warbler); sekka (fan-tailed warbler); kikuitedaki (Eastern gold crest); yamagara (Japanese tit); kogara (marsh tit); higara (cole tit); shijugara (Manchurian great tit); gojugara (nut hatch); enaga (Japanese long-tailed tit); misosazai (Japanese wren); kibashiri (tree-creeper); sanshokui (Siberian mine vet); mukudori (gray starling); renjaku (Eastern blue-magpie); sekirei (wag tail); binzui (tree pipit); tahibari (Japanese Alpine pipit); hibari (skylark); tsubame (Eastern chimney swallow); ametsubame (needle tailed swift); kitsutsuki (wood pecker); hototogisu (cuckoo); tsutsudori (Himalaya cuckoo); yotaka (Japanese goat sucker); mimizuku (long eared owl); fukuro (owl); tobi (Siberian black kite); nosuri (common huggard); tsuru (crane); kotonori (Japanese stork); toki (Japanese crested ibis); herasagi (spoon bill); kamome (sea gull); ajisashi (Daurian turn); umi-suzumi (Bering's guillemot); utou (hornbilled puffin); abi; raicho (ptarmigan); hiyodori (brown eared bulbut); mozu (bull headed shrike); hato (pigeon); sho-jo-sagi; kosagi (little egret); chusagi (plumed egret); o-sagi (great egret); gan (wild goose); kamo (wild duck); ban (moor hen); kuina (Eastern water rail); shigi (snipe); uzura (quail); Ezoyamadori (hazel grouse).

### Personalia.

Mr. Kenneth McLennan White is chauffeur at Pasadena, Calif., where one of his aunts resides.

We understand that the mother and sister of Mrs. J. M. Davis, came to Japan with the family.

Miss Margaret Lee White is a junior in Columbus, O., high school. Her address is, 163 West 9th Av., Columbus.

Mr. John Merle Davis and family arrived at Yokohama, by the *Chiyo Maru*, on the 18th ultimo, and will reside in Tokyo.

Misses Colby and Ward removed last month from the Taylor house, Kawaguchi, Osaka, to the Ladies' Home beside the Baikwa School.

Rev. Kanjiro Nagasaka, pastor of Okayama Church, was compelled to rest ten days, or so, at the end of last month, and he wisely sought the mild climate of Kobe.

After extensive lecturing and banquetting at Tokyo, Dr. Hamilton Wright Mabie came to Kyoto, at the end of last month, to lecture at the University, and at the Dōshisha.

Mrs. (Ida Augusta McLennan) White reached Yokohama, on the 18th, and Kobe, on the 21st of last month, by the *Chiyo Maru*, after an absence of over five and a half years.

Mrs. Wynn C. (Daisie) Fairfield, of our Shansi Mission, reached Yokohama, by the *Nile*, and sailed from Kobe, on the 1st instant, for Tientsin, *en route* to join her husband at Taiku.

On February 12, while the *Manchuria* was in port, Misses Frances K. Bement, and her sister, Lucy P. Bement, M.D., of our Foochow Mission, called at Kobe, on their way to Shaowu, China.

Mr. Asashiro Muramatsu, superintendent of the Kobe Ex-Convicts' Home, was taken suddenly ill with pneumonia, on February 23, but fortunately he past the crisis, and is getting on nicely.

Mrs. J. B. Atherton writes enthusiastically of Miss Howe's brief visit, while in port, and Miss Howe writes equally enthusiastically about Mrs. Atherton. Quite a mutual admiration society!

Miss Nina Claire Stewart, of our Mission at Okayama and Kobe (College), from Oct. 29, 1891 till Apl. 9, 1897, is teaching in the high school at Northfield, Minn., seat of Carlton College, where she studied.

On February 14 the engagement of Miss Florence Cozad Newell to Prof. Kenneth S. Beam, a Y.M.C.A. teacher in the middle school at Iwakuni, was announced. Mr. Beam is a Presbyterian. Miss Newell is a teacher in the Matsuyama Girls' School.



Rev. Chas. McLean Warren and Dana Thurston Warren, spent a month in Hyuga, with headquarters at Miyazaki, whose climate they found genial and delightful; they returned to Kobe on the 9th, with the child's health much improved, and went on to Tottori a few days later.

Rev. Chas. Richmond Henderson, D.D., professor at Chicago University Divinity School, is an interesting and live lecturer. His lectures at Kobe College (Feb. 27), before the Missionary Association, Osaka, (Feb. 28), at the Dōshisha (Mch 4), and elsewhere were stimulating, and suggestive.

In January, Rev. Geo. Allchin and Mrs. Allchin, of Osaka, were the recipients of many felicitations, and of much hearty appreciation by their Japanese friends, who celebrated a triad of events in the Allchin Chronicles, the thirtieth anniversary of their arrival in Japan (Nov. 12, 1882), Mr. Allchin's birthday, and their return from furlo.

Miss Kate Atherton, of Honolulu, is abreast of the times, in the social service crusade, which has swept over America. She has recently built a factory in a poor quarter, where young girls may work at shirts and overalls for the trade. She has a specialist from Chicago to manage the business, done on twenty-two sewing machines run by electricity. She has learned typewriting, and is going to study book-keeping. She evidently means business in more senses than one.

Last month (10th) the "Men and Religion" party reach Yokohama, and past rapidly thru Japan, holding a few meetings at several large cities. Messrs. Fred B. Smith and Raymond Robins were the preachers on "Evangelism and Organized Work for Men and Boys," and "Social Service, Boys' Work, and Christian Publicity." The so-called International Male Quartet added greatly to the effectiveness of the services. This party created a profound impression of their earnestness and solid worth.

Mrs. Wm. (Helen G.) Renwick, of Claremont, Calif., who visited Japan,

with her son, in 1903, on their trip around the world, has been foreign secretary of the Southern Branch of the W.B.M.P. since her return in 1904. She is widely known as an earnest friend of missions, and she is at pains to share all missionary letters she receives, with the auxiliaries, by sending duplicates, a custom that seems to be much in vogue, these days, as we hear of correspondence sent to Boston being duplicated, and sent out to individuals, to stimulate interest and afford information.

Members of the Mission have been pained to hear of the serious illness of Mrs. J. D. Whitelaw, of Fox Lake, Wisconsin. Mrs. Whitelaw (Miss Harriet Miriam Benedict) was in Japan from November, 1892 to May, 1900, and was employed by the Mission as teacher in the Baikwa, Dōshisha, and Kobe Girls' Schools. On account of a severe attack of stomach trouble at the beginning of the year, she entered the Sanitarium at Battle Creek, Mich., where an x ray examination indicated the need of an operation, which was performed on the 29th of January. Five days after the very severe and protracted operation, there was good reason to hope for a good recovery. Pulse and temperature were normal, and she had begun to take nourishment successfully.

In the Rev. Warren Finney Day, D.D., pastor emeritus of the First Congregational Church of Los Angeles, Cal., our Mission has long had a friend who took a great interest in its work, and all who knew him will feel a deep sense of personal loss in hearing of his death from heart trouble, January 8th, 1913. One half of his forty years in the ministry was spent as pastor and co-pastor with his son, the Rev. William Horace Day, D.D., in "Los Angeles First," now one of the strongest, most spiritual, and most actively missionary churches of our denomination. Something of its interest in foreign missions may be inferred from the fact that it not only supports the three pastors of its Chinese, Japanese, and Armenian branch



churches, but also has four "assistant-pastors in foreign lands" (according to the 1912 Year Book). These are Rev. Frederick P. Beach, of China, Miss Nina E. Rice, of Turkey, and Miss Mary F. Denton and Rev. William L. Curtis of our Japan Mission.

### Aono of Marugame.

#### AN APPEAL FOR A BRAVE CHURCH.

"If Mr. Aono recommends him, I have no reason for refusing the request," said the head of the Marugame Law Court as he viséed the application of a young man for the position of clerk in the Court.

"If Mr. Aono will go sponsor for him, I'll let him off," said the head of the Marugame Police Office as he discharged a man who had been arrested for assault. In both cases the results proved that confidence in Mr. Aono had not been misplaced. And this Mr. Aono, who was he? Only the pastor of a little Christian flock that had long been struggling to gain a foothold in that city, which, for morals, is a byword, and where Law Court and Police Office, as well as Church, are ever working overtime. For Marugame lies under the shadow of the great Kōpira temple, that "religious" Mecca, toward which flows a stream of nearly a million pilgrims annually, and whose "sacred" shrine is the center of the most unblushing immorality,—a plague spot in the body politic of Japan, whose baneful influence settles down upon the surrounding towns like a morbid miasma. Marugame is in the plague district.

The Christian work began there thirty years ago, or more; its history is a long record of opposition, persecution, and little progress. Many workers, in succession, put their hand to the plow, but soon turned back. One, as he shook off the dust of his feet there, declared the place was under the curse of God, and he had no hope of being able to save what God had cursed. Another left

after being badly wounded in a *melée* in the church, when the lights were smashed, and a concerted attack was made on the worshippers. Then came Mr. Aono,—not a great man, either in stature, or in the culture of the schools, but a man with a big heart, and a big Gospel. The recent disturbances had drawn the attention of the authorities, so that, for some months, Mr. Aono conducted his services, flanked by two police in uniform, who were there in the interest of good order, but who, incidentally, were compelled to hear some good and earnest preaching, which bore fruit.

This was in 1904. These nine years of faithful and fruitful ministry have seen a constant and interesting development in the power of both pastor and church. Beginning with a mere handful of seven or eight members, no year has passed without new accessions, till a total of ninety-five has been added to the roll. In the teeth of opposition, such as is seldom encountered in these so-called enlightened days of New Japan, such success is truly remarkable. In the mean time, Mr. Aono has won for himself a large place in the city. Beloved by the church, trusted by the officers of the Law Court, respected by the police, esteemed by the educationalists, (elected last month as trustee of the Educational Association), everywhere he has commended himself and his message to all classes.

But this very success has brought with it much of envy, and jealousy, and underground opposition, from certain quarters. This opposition, from the first, has come most largely from the residents of Nanjo-machi,—the street on which the church has had its home for many years. Almost every effort has been put forth, of annoyance and threat, and, later, of persuasion, to induce the church to leave this street. But the church has met this with an increasing determination to remain fixed in this place, which has become historic as the scene of its birth, its growth, its sufferings, and its joys. And, with the years, there came the





REV. HYOTARO AONO.



BAIKWA GIRLS' SCHOOL  
AND  
BAIKWA GIRLS' HIGH SCHOOL.



Rakuyo Church, Kyoto.



growing vision of a sanctuary rising on this same street, that should be a permanent memorial of its experiences. The faith in the ultimate coming of that building has led to the preparation of a number of pieces of furniture that looked quite out of place in the dingy room of low ceilings, that has long been their home. But the worshippers looked upon that elaborate pulpit, on its raised platform, the equally ambitious organ platform (on which stood the little baby organ Dr. Atkinson gave them over twenty-five years ago!), and the upholstered seats, with the larger vision, and saw them occupying their appropriate places in the sanctuary yet to be,—and to be on Nanjo-machi.

Then came a dark day. In October, word came from the landlord, who had stood by them for so long, that he had sold his place, and must ask them to move out at once. But where? Nanjo-machi was closed against them, and no friendly door appeared open in any direction. Being a praying church, they naturally betook themselves to prayer for guidance.

“Man’s extremity is God’s opportunity.” The Lord who once used the unbelieving Cyrus as an agent of his purposes toward his ancient church, now made an electric car company his agent. This company having purchased a lot on this street, a year ago, with the expectation of eventually buying up the whole street front, for purposes of widening and street car line extension, was met by the usual conservatism of Nanjo-machi, and the absolute refusal to sell out. They had never had a car line on that street, and they didn’t want one! After a year of futile dickering, the company gave it up, and went elsewhere; but, in the meantime, becoming badly involved financially, and in great need of ready cash, the report came to Mr. Aono’s quick ears, that they would sell this lot, with all its buildings, for 1,000 *yen* cash down. This was at a loss of more than 800 *yen* on the purchase price; but the exigencies of the circumstances

made the necessity, on the one hand, and the opportunity, on the other. By swift and skillful action, Mr. Aono persuaded a friend to advance the cash, the purchase was made, and the deed in his hand before others on the street woke up to what was going on. The unwonted sound of songs of praise issuing from that old electric car company store-house, was the first indication, to the neighborhood, that, in the long struggle, the Christian church had won out, and had come among them to stay. It was legal owner of 110 *tsubo* of land (4,000 sq. ft.), with good frontage on Nanjo-machi, and two large buildings.

Four hundred *yen* was at once contributed by the local Christians, for renovating the place, and making it meet for the new service, to which the old building was now dedicated, a room was prepared, into which all the accumulated furniture of the past years, settled down most naturally and becomingly. At the first service held after the renovation, on January 12, one woman and four men were baptized, one of the latter being a former policeman, who, nearly ten years ago, had attended these services as guardian of the peace, and had then received the seed of the Word that had after all these years come to fruition.

Marugame Church has its land and building now, but there remains the little item of paying for it! There is need of not only the original 1,000 *yen*, but another 500 *yen* is being sought for erecting a parsonage. The church and the pastor can make such a showing as this deserve sympathy and help. Subscriptions are now being received for this cause, and, in due time, the debt will be cancelled. But if anyone who chances to read this account, should feel moved to help hasten the day of that cancellation, his investment would be greatly appreciated. Any such contribution may be sent to the undersigned, either thru the American Board, or in personal checks direct by letter, and they will be duly acknowledged.

HORATIO B. NEWELL.



## The Rakuyō Church, Kyoto.

February eleventh dawned on a "silver world" in Kyoto, but, despite the snow and had walking, a good audience filled the new Rakuyō Church for the dedication service. The music was furnished by the church choir and by a soloist, Miss Okami, from Tokyo, who assisted in the special meetings of the week.

Pastor Kimura offered the earnest prayer of dedication. Mr. Kozaki brought to the people a "living message from a living Christ." He grouped his thoughts about the texts, "There am I in the midst," and, "Lo, I am with you alway." The living Christ was filling the new church with His presence; they were not working alone; they lived because Christ lived in them. Mr. Miyagawa, among other things, urged the keeping of the new church attractive, making it seem to the people warmer in winter, and cooler in summer, than their own homes. Mr. Makino represented the Kyoto *Bukwai*; he thanked God that the church was in Dr. Neesima's old garden; that it was self-supporting; and that Mr. Kimura was pastor. President Harada, from the Dōshisha, recalled the first neighborhood meetings of that region, messages of congratulation came from the Kyoto churches, through the Baptist and Methodist pastors, and, in showers of telegrams, from distant friends. Old Mr. Hadano, who was instrumental in the formation of the church, was, with some difficulty, persuaded to come forward and say a few words.

In 1889 the Third Middle School was removed from Osaka to Kyoto, bringing six Christians among those connected with it. Mr. Hadano invited them to meet in his home for religious services. As their numbers increased, by May, 1890, they were able to found the Rakuyō Church. A few years ago, while experiencing a time of weakness and discouragement, they decided to disband, and to unite with other, existing churches. Mrs. Hadano quietly listened

to the discussion, and then said that though they all withdrew, yet she intended to remain loyal to the Rakuyō Church. After that no backward step was taken.

During the six years Mr. Kimura has been pastor, two hundred and seventy-six persons have been received into the fellowship of the church. The present membership is about three hundred, and the Sunday-school numbers two hundred and eighty.

Three years ago, the lease on the land on which the church stood, had nearly expired, and although Mrs. Neesima was unwilling to renew it, she generously offered to sell the lot for one half the market value. Three hundred *tsubo* (one fourth of an acre) would be needed, which, even at thirty *yen* a *tsubo*, meant nine thousand *yen*. To raise that sum seemed an impossibility. A meeting was called; after considering the question prayerfully, before closing those present subscribed two thousand four hundred and sixty *yen*, to be paid within three years. The enthusiasm spread.

A chart divided into two hundred squares, each to represent a *tsubo* of land, was prepared and hung where it could be easily seen. The names of contributors were written in the squares, showing for how many *tsubo* they would be responsible. The first time the pastor opened the subscription book, after taking it home, he found that some one had written in fifteen *yen*. "Who did this? We don't want fifteens, we want five hundreds!" The servant confessed that she had done it. "Why?" "I wish to give it to the Lord." It meant, with the exception of food and clothing, all she would receive for six months. "If she can take a half *tsubo*, I can take one and a half," said the pastor's wife, "I will save it in pennies." "Then I will take seven myself," said the pastor. In ten and a half days six thousand five hundred *yen* were promised, because "the people had a mind to work."

Dr. W. W. White, touched by the stories of self-sacrifice, said, "Come to



America and we will help you." Thus encouraged, Mr. Kimura visited the United States, where funds were contributed sufficient for re-modeling the old building into an attractive lecture room, separate Sunday-school rooms, office and kitchen, and for building and furnishing the new church with a seating capacity of five hundred. The total cost of land and buildings was 25,000 yen.

(MRS.) ELLEN EMERSON CARY.

### Death of an Old Pastor.

The Congregational churches of Japan are fortunate in having a comparatively large body of *sempai*—pastors and leaders of advanced age and experience. One of these, Rev. T. Koki, died suddenly in Kobe, on February 2, at the age of sixty, and the funeral services were held in the Kobe Church. The attendance of preachers was very large, including his old friends, Revs. Miyagawa, Kozaki, Harada, Osada, Tsunajima, Murakami, and others. It was not the privilege of Mr. Koki to receive a liberal education, like his brethren. He was, for the most part, self-educated, although he studied, for a short time, in the Dōshisha. Born in Kōriyama, Yamato, of a *samurai* family, he carried the *samurai* spirit and manner to the end. At the age of fifteen he was adopted into the family of another *samurai*, and, later, married the daughter of the family. This daughter bore him six children, and was his trusted companion through twenty-five of the thirty years of his ministry. Mr. Koki was married a second time, to a graduate of our Kobe Woman's Evangelistic School. The oldest child was educated in the Dōshisha, and in the Pacific Theological Seminary, Berkeley, California. He is now pastor of the Kumamoto Church, but is shortly to leave, to become the Dōshisha College pastor. Mr. Koki's early education followed the line of most of the other boys of his clan, who took lessons from an old

scholar in Chinese classics. Later he entered the Osaka English Language School, which, later, became the Third Higher Middle School, and was removed to Kyoto, in 1889. He, however, remained in Osaka, and, later, entered the Dōshisha. He had been influenced by a teacher in the Language School, who was a Christian, and, while a student, was baptized thirty-four years ago, by Rev. Paul Sawayama. After a brief term of study in the Dōshisha, he returned to Osaka, and became language teacher to the late Dr. DeForest. For a short period, also, he became head-teacher in the Baikwa Girls' School, when Mr. Naruse left it for the work of the ministry. He himself was ordained in 1881, and became pastor of the Temma Church, which had recently been formed. Up to this time, he had struggled with poverty and adverse circumstances, and yet his ambition and faith in God, and in himself, had sustained him, and mainly through his own efforts, aided, at times, by his friends, he had obtained a fairly good education in English. After four years with the Temma Church, he removed to Takahashi, and it was in this church and school, that he did some of his best work. It was here that he manifested the rhetorical powers which he undoubtedly possessed. He was often called upon to assist on special occasions, in other churches, and in the evangelistic movements of the day. After eight years in the pastorate, at Takahashi, the Home Missionary Society called him to become field secretary. But he did not remain long in this position, as the Shima-no-uchi pastorate, in Osaka, was vacant, and the church was very urgent that he should become their minister. He remained with them for seventeen years, and it was in this church that he closed his active work as a preacher. Three or four years ago, he went to Tokyo, to assist in special evangelistic work in the capital, and, while speaking in the Bancho Church, he was stricken with paralysis. This really ended his work as a preacher, for, although he



partially recovered, and returned to his church in Osaka, he never again was able to make an address of any length. He therefore resigned, and removed, with his family, to Kobe. During the few months preceeding his death, he was often heard to say, "The steps of a man are ordered by Jehovah." This seemed to be a favorite sentiment with him throughout his ministerial life. He carried this trustful and confident spirit with him into the homes of his people, and raised their hopes. He took it with him into the pulpit, where his utterances were always positive and delivered in short, emphatic sentences.

The loss of a pastor of such experience and power, is to be regretted, but "Jehovah gave, and Jehovah hath taken away; blessed be the name of Jehovah."

GEO. ALLCHIN.

## A Letter to the Sendai Church.

To Our Dear Brethern in  
Sendai *Kuni-ai* Church :

The present state of development of our church, with which the grace of Heaven ever was, is chiefly the result of the earnest work of the pastor and of you, dear Brothers and Sisters. We, who live away from Sendai, are very glad, and we appreciate your work. We can never forget our church, but, as we are far away, we are unable to carry out our desires, and can only rely upon the heavenly help and you. This has been our condition, but now our sincere desire to help in the development of our church, can no longer remain as a mere desire. As the result of it, the members of Sendai Church, now living in Tokyo, who have the same desire, have recently resolved to try for the realisation of the important object, for which you and we have wished, for a long time, yet could not carry out up till now. The important business is to secure some help for our dear Pastor Katagiri, and to show him our love and gratitude.

The situation in this country seems to be that the evangelists are rewarded very poorly for their service. Of course they are not seeking for material rewards; they can be happy without them, but they have families to feed, and their work is not easy. We believe that it is the duty of Christians to support these self-sacrificing workers. The Japan Methodist Church has an almost ideal pension system for this purpose. The Japan Episcopal Church, and others, also have good systems to support evangelists in old age.

But our Congregational Church has no such system, as the result of its independent principle of governing. Although the establishment of some such plan has been talked about by some people recently, it does not yet prevail. We believe the best we can do, and the most urgent thing for us to do, under this independent, self-supporting system of our Congregational Church, is that each separate church shall render the most help possible, to its own pastor, and free him from material anxieties, at the same time, testifying to their appreciation of the character of one who gives himself to spiritual work. It may be unnecessary to recite here, the history of Mr. Katagiri's work in the religious world of Japan. But the service which he has done, in the generation now passing, ever since he became a Christian, a short time after the coming of Protestant Christianity to this country, is enormous. For sometime he taught in "Tōkwa Gakko," a Christian school, and then evangelised in many places in "Tōhōku." It is already many years since he became the pastor of our church.

It can not be said that our church has attained a great development, nor a very firm foundation, yet there are many people, who have attended this church, who have been greatly influenced by him, and who honor his noble character. No doubt it has been a great regret to these people that they had no way to show their gratitude. Of course, we know that he is above such things, and that he lives



a peaceful, contented life, without them, but, on our part, we can not be contented any longer, in this inactive condition. Mr. Katagiri is now fifty-eight years old. His eldest son is in China. The second son is giving himself to religious work, after his father. We believe it is a most proper time for us to carry out our plan.

Thus we have come to form a society named "Dōin-kwai," and by the rules stated below, we hope to carry out the plan.

The "Dōin-kwai" Rules. 1. Our Society is called the "Dōin-kwai." 2. The purpose of the Society is to raise 1,000 *yen* for Rev. Pastor S. Katagiri, in thirteen years from October, 1912, *i.e.*, before he becomes seventy years old. 3. Anyone who approves our movement may be a member. 4. Each member is to contribute at least twenty-five *sen* a month, so that the Society can collect and reserve five *yen*, or more, each month. 5. The money raised is to be kept in the Tokyo Post Office bank, in the name of Mr. S. Katagiri. 6. Any irregular contribution also will be received gladly. 7. The Society shall have a Committee, consisting of a certain number of members. 8. On occasions when Mr. Katagiri comes to Tokyo, a meeting shall be held at a suitable time. 9. For the present, the office of our Society shall be in Mr. Sato Matsujiro's house, at Myogafani, Koishikawa, Tokyo. 10. Society business and contributions shall be reported in the "Shin-sei." 11. When the committees deem it right, a part of the sum raised, even if it has not yet reached the fixed amount, may be given to Mr. Katagiri. 12. These rules may be altered by agreement of the Committee's meeting (*reikwai*), or by a general meeting.

Committee:—Mr. Oka Masaji, Mr. Uchida Takashi, Mr. Matsushima Masanori, Mr. Kojima Tsunekichi, Mr. Sato Matsujiro, Mr. Kaneko Kwaichi, Mr. Unoki Tamotsu, Mr. Matsumoto Keiichi, Mr. Aibara Ichinosuke.

"Dōin" means the shadow of "kiri," the name of a tree in Japan [Paulow-

nia tomentosa, Kanitz., Scrofulariaceae]. "Kiri" is one of the two characters of Mr. Katagiri's name. When Mr. Katagiri came to Tokyo, last October, we met together, and told him our plan, and had the pleasure of his acceptance of it. Of course, we have no great ability, and so cannot be expected to do a very great work, but, by the help of God, we will do the best thing in our power. We write to inform you of our decision and plan, and to share our great joy and gratitude with you. May the help of God be with you all.

From the members of the *Kumi-ai* Church of Sendai, in Tokyo.

January 10, 1913.

### Christian Work for Lepers.

The editor of the "Japan Year Book," 1912, duly credits foreign missionaries with founding all private asylums and hospitals for lepers in Japan. He says it was through their agitation for public support, especially in Miss Riddell's hospital in Kumamoto, that both the public and the government have been induced to adopt a definite arrangement for sheltering and segregating this unhappy class of fellow mortals. In accordance with an action of the Diet, 1906-7, the government provided for the establishment of five hospitals. These are located in Aomori, Tokyo, Osaka, Kumamoto, and in Kagawa *Ken*. The patients in these hospitals, last year, were as follows: Tokyo, 300. Aomori, 100. Osaka, 314. Kagawa, 180. Kumamoto, 160. These are all charity patients. The Soto-jima Hospital, Osaka, allows 6 *yen* per month, on an average, per head, for food. The well-to-do classes keep their own lepers at home, in some private way.

In the Soto-jima Hospital, Osaka, Christian work was begun by an evangelist from the *Osaka Dendō Dōshi-kwan*, in April, 1911. The writer cooperates with him, and renders him what assistance he can. Mr. Fukuda, the evangelist,

has a Bible class on Wednesdays, together with preaching services. He has a Sunday-school, Fridays. Every facility for the work is allowed us by the hospital authorities. Provision had been made for *Shintō*, and Buddhist worship. Both had been properly outfitted, and now that an organ and pulpit have been put in, we have the "three religions" representation completed. 259 are enrolled as Buddhists, the *Shin-shū* sect having the largest enrollment, 129. The other sects are, *Shingon-shu*, 45, *Jōdo-shu*, 32, *Zen-shu*, 31, *Nichiren-shu*, 23, *Dainenbutsu-shu*, 4, *Tendai-shu*, 5. The *Shintō* are put down at six. The rest are uncertain as to their religious relations.

Since beginning our work, thirteen have been baptized. One Sunday-school has been organized, and their first Christmas has been observed. This Christmas service was one of touching interest. The Christmas recitations, music, and various exercises, were of an unusually high order. Some eighteen children took part, besides some young ladies and young men. The leper who acts as an elder, is also a good teacher. He teaches a primary school in the hospital, with a course of study equivalent to that of the average primary school, and enjoys his work exceedingly. The organist, taught by our evangelist, is a young man, and he furnished the Christmas music. A Y.M.C.A. has been organized, with thirty-six members. Our audience, at the regular preaching services, averages about one hundred, and the attention given is always profound. One of the uncertainties, or rather certainties, of such preaching, is, that some one will have been carried out to the charnel house before the next meeting. One of our Christians died about two weeks after his baptism, and one of the youngest members of the Sunday-school, who took an active part in the Christmas services, died shortly after New Year's. The deaths, last year, numbered fifty, or about four each month.

The hospital staff consists of Dr. Sugai, three assistant physicians, and six devoted

and trained women nurses. There are a number of various attendants and servants. It is a work very creditable to the Japanese Government, and the religious freedom allowed us, is worthy of praise.

A. D. HAIL.

### Allchin Anniversaries.

This ought to have been written for the February number, but too many things had to be done first; yet even now, Mr. and Mrs. Allchin's friends will be glad to read a report of the fine and protracted celebration of their return to Osaka, of their thirtieth anniversary, and of Mr. Allchin's birthday.

It began on the sixth of January, when sixty-one old friends, all Japanese excepting myself, gathered at the Nippon Hotel for a great, foreign dinner in honor of the Allchins; among these sixty were the pastors and their wives, editors, the head of the Ogata Hospital, and Mrs. Ogata, the widow of the hero of Miss Daughaday's recent book, Mrs. Hirooka, and, in all, a fine company of earnest people.

The most interesting of the many bright after-dinner speeches, was by Mr. Ishibashi, M.P., foreign editor of the *Osaka Asahi Shinbun*, who told of the time during the Chino-Japanese War, when he was assisting Mr. Allchin in Hiroshima, in his lantern lectures for the soldiers, and Mr. Allchin was asked to exhibit his pictures before His Majesty, the Emperor, who was also in Hiroshima. The officers were most anxious that every thing should be satisfactory to His Majesty, and the preparations were all completed with scrupulous care, when the attempt to kill Li Hung Chang was made, and Mr. Allchin's exhibition was postponed. All who know the Japanese talent for entertaining, will understand that I can not translate it into a few words of cold English. Mr. Kato voiced the gratitude of the Japanese Christians for the grand work in giving them in-



spiring Christian hymns, and showing the power of music in the Christian life.

Later, meetings were held for three evenings in the Kujo Church, and then, for three evenings, in the Umeda Church, with the best of speakers. Altho the motive for holding them was to celebrate the thirtieth anniversary of the first coming of Mr. and Mrs. Allechin to Osaka, they were really addresses for the encouragement of the Christians, and enlightenment of non-Christians, the most interesting being Mrs. Hirooka's account of her change of heart. The houses were filled, and, on the last evening, when the lantern was used, the church was packed, and many were left outside.

At last, the real Christians of the two churches united in a *shimbokukwai*, at which there was a small admittance fee, and a good company, when two hours were spent in pouring out cruses of the oil of praise upon the two honored guests, who looked like a young bride and groom in a Japanese church-wedding, but personifying Browning's poem:

"Grow old along with me,  
The best is yet to be."

Tender testimonies were given of what Allechin *San* had meant in the lives of some, and of his untiring work for the Kujo Church, during its years of hard struggle for existence. Mr. Ninomiya was facetious, and told about Mr. Allechin, while walking quietly along Shinmachi, suddenly nabbing a pick-pocket; and said that, when Mr. Allechin began on the Baikwa ditch, the trustees were, at first, anxious lest he should be cheated, but they soon found that Mr. Allechin knew every thing about the Japanese, and also about that ditch, and superintended himself, to the smallest detail, whatever he undertook, so he could not be cheated. One new-comer said that when he joined the Kujo Church, they were all praying for Mr. and Mrs. Allechin, and that they were still continuing to pray daily for them. The point was very strongly emphasized that Mr. Allechin had the best method for

raising up self-supporting churches, and that, if all missionaries did the same way, it would mean a very great increase in strong, active churches; and that he is a good organizer, and always attains success in his undertakings. The words *genki* (energy) and *nesshin* (enthusiasm) were often used. One said that when an ordinary man drove in a nail, he saw afterwards that he ought to have driven it in a little higher or lower, or to one side or the other, but Allechin *San* always knew beforehand just where the nail belonged; and it was the same way with every thing that he did. It was explained that Allechin *San* meant both Mr. and Mrs. Allechin. This is simply a sample of those eight nights. Mr. and Mrs. Allechin are still alive.

(MISS) ABBIE M. COLBY.

## Hyuga.

The special recent things in Hyuga have been the visit of Mr. Warren, and his son, Dana, of Tottori. They spent a month with us, and made themselves very agreeable and useful in many ways, socially, and in the evangelistic work. Besides speaking several times, Mr. Warren's voice and violin helped greatly in home, and in public meetings. Our climate was at its best, and helped in health-comfort for Dana. We were sorry to say good-by to them. A ten days' visit from Mrs. Davis, also, was greatly enjoyed by us all, especially by the Oldses.

Secretary Fisher, of Tokyo, recently gave us a very interesting Y.M.C.A. Sunday, too. He preached to a full church Sunday morning, and, in the afternoon, at the Provincial Assembly Hall, which was packed full and overflowed, mostly with students, six hundred, or more, and the rest of his time was occupied mostly with group and individual conferences.

Touring has been hindered by the long-drawn-out Old New Year's financial adjustment; but Mr. Olds made one tour

as far as Nobeoka, with two baptisms there, added to the six, two months before. The Miyakonojo and Kobayashi fields have had a recent visit. At Miyakonojo, Messrs. Warren, Latourette, and Clark spoke, and sung, and played music to a full church, Sunday evening.

I write from the middle of a tour thru the Obi-Fukushima field, after an evening with about two hundred of the oldest school boys and girls here, besides some adults. There are three Christian teachers in the school, and they keep up a fine Sunday-school, which averages about eighty, the effects of which were seen last night in the number and first-class listening of that fine crowd of children.

One gratifying result of the visit to the Fukushima part of the field, has been the decision, long urged, and contemplated, by the one Christian there, to begin a Sunday-school in Nakamachi. The earnest crowd of children at the meeting there, clapped their hands at the announcement of this, and we almost shouted, "Halleluiah!"—I am sure, with the forceful, influential, young man in charge, it will go, and he, too, will grow. We hope, too, that his neighbor in Imamachi, the young Christian dentist, will be inspired to do likewise by the increasing examples in Hyuga, of such enterprises successfully begun and carried on in several places. We are trying a, to us, new form of seed-sowing. It has been my habit for a long time, to give the advertizing pages, and other pages not wanted, of my magazines and papers, to the merchants along the road, to be used for bags, for their wares. They are glad to get this strong paper with English printing and pictures on it, for this purpose. Now we make such paper into bags ourselves, and paste upon them slips containing parts from the Bible, and other matter, advertizing Christianity. The bags are easily made by paste on two edges; children can do this, and the slips, by having several printed at once, on one sheet, cost very little. Our first edition was 5,000, mostly

on colored paper. The bags are very gladly received, and distributed filled, to the homes of their customers. Thus they become our evangelistic allies! Bundles of these form a part of the luggage in touring. This method is not patented. It solves, somewhat, the problem of accumulating magazines and papers. Take them apart, save articles of permanent value, classify them, and make the rest into evangelistic bags, and sow the towns thick with them. The store keepers are willing helpers.

C. A. CLARK.

### Dr. Greene's Seventieth Birthday.

My father's seventieth birthday fell, as the others have done, on *Kigen Setsu* (Anniversary of Founding of the Empire), so that the flags made the day more festive, and all his family were able to celebrate it with him. Letters and telegrams from the members of the Mission, and other friends, began coming in the day before, and their affectionate messages were much appreciated. Every time the postman came in the gate, there were one or more letters of congratulation. He wishes he were able to answer all of them promptly. At the breakfast table, beside the presents from friends in Tokyo, there was a round robin signed by every one of the sons, except the one who started the plan in November. The letter, with the enclosed present, arrived from New York and Hankow, respectively, a week, or so, before the anniversary. Another, with the missing signature, was expected, but has not yet come in.

My aunt, Mrs. Loomis, had invited us all to spend the day with her in Yokohama, and we arrived there in time for a very pleasant luncheon, at which ten of the family were present. It was quite like Thanksgiving, in every way. After the birthday cake had been cut, Charlie Griffin proposed his grandfather's health, and he responded, telling of Pres-





REV. DANIEL CROSBY GREENE, D.D., LL.D.  
(PHOTOGRAPH TAKEN IN 1910.)



THE DEEP SNOWS OF ECHIGO.  
(AT PLACES IN THIS TOWN, ABOVE THE TALLEST  
TELEGRAPH POLES.)



ident Eliot's remark, that no one need think of retiring while he could go upstairs two steps at a time. He ventured to say that he could manage three steps if there were any occasion for it.

On coming home, there were still more letters and telegrams to make a pleasant end to the day.

(MISS) ELIZABETH G. GREENE.

### Some Books on Japan.

"If you inquire at our public libraries, or stroll around the decks and reading rooms of your great trans-Pacific steamers, you will find that ninety-five out of a hundred readers have books on Japan dealing with the sentimental, the poetical and picturesque," said Lawyer Lindsay Russell, President of the Japan Association, of New York, in one of his Tokyo addresses, in which he lamented that a more solid class of literature does not fall into the hands of tourists and travelers. That observation suggested the following list on Japanese art, for the benefit of those of our six hundred readers who are not conversant with the subject. We can claim no worthy knowledge of the bibliography of Japanese art, much less of the art itself. We are not familiar with all books in the list, nor have we always been able to find reliable evaluations by trustworthy critics. We have sought to exclude books of merely ephemeral interest, or of minor importance, but doubtless we have committed errors of inclusion, as well as those of exclusion. Our groups—for we may subsequently print lists on History, Science, Literature, etc.—are merely filled in in the rough, and will offend readers with accurate knowledge, but our list was made for the simple, not the wise.

#### ART.

*Anderson.*—Descriptive and Historical Catalog of Japanese and Chinese Paintings in the British Museum. "The amount of information is absolutely bewildering. The best catalog ever conceived. No writer on Japanese painting

can ever ignore or overlook it." He was "the first exponent of Japanese art for Occidental readers, followed by Prof. Fenollosa."

*Fenollosa.*—Epochs of Chinese and Japanese Art, 2 vols., 1912, London, Heinemann & Co. Long review of this in *Japan Weekly Mail*, Jan. 11, 1913, by Rev. Isaac Dooman, a student and critic of Japanese art.

*Morrison.*—Painters of Japan, 2 vols. folio, 1911, Edinburgh, T. C. & E. C. Jack. Has 132 illustrations. "Best on the subject, still very disappointing." "Will supersede every other volume hitherto produced in the West, on the art of Japan, except Anderson's Catalog." These are also the opinions of Mr. Dooman, who reviewed the books in a series of articles in the *Japan Weekly Mail*, July 13, 1912, and subsequently.

*Gonse.*—L'Art Japonaise, 1886, Paris, abridged ed. The original was in two volumes folio. "Touches very briefly almost every branch of Japanese art."

*Brinkley.*—The Art of Japan, 2 vols., 1901, Boston, Millet & Co. His article on Japan in *Ency. Brit.*, 11th ed., also gives a "good summary of the subject."

*Okakura.*—Essay on Japanese Art, in Brinkley's *Japan by the Japanese*, 1897-8, Boston, Millet & Co. "The foremost living authority on Eastern art and archeology."

*Okakura.*—Ideals of the East, 1903, London, Murray. "Masterly work." Has special reference to art. He is an art critic, who was employed by the Boston Museum of Fine Arts, in 1906, to arrange its Japanese collection.

*Bing.*—Magazine, in 48 numbers, in French, republished in 4 large quarto volumes.

*Kokka.*—Tokyo, Kokka Co., N.Y., Brentano. A Japanese high grade magazine, large folio, now in its 23rd volume—a repository of numerous fine illustrations.

*Anderson.*—Pictorial Arts of Japan, 1886, Boston, Houghton and Mifflin. Formerly "the standard work on the subject," but now "rather antiquated."

*Fenollosa*.—Outline of the History of *Ukiyoye*, 1901, Tokyo, Bunshichi Kobayashi. Illus. by 20 beautiful reproductions in Japanese wood engraving. Mr. Dooman thinks "his judgment on Japanese art seems inflated and unreliable."

*Strange*.—Color Prints of Japan, 1901, London, Siegle. Has Japanese illustrations, and is a valuable little manual on the subject of Fenollosa's work.

*Goncourt*.—Utamaro and Hokusai, 2 vols.

*Strange*.—Hokusai, 1906, London, Siegle Hill & Co.

*Noguchi*.—The Late Master [Yoshitoshi Tsukioka] of the *Ukiyoye* Art. Good article by the Japanese poet and critic, *Japan Weekly Mail*, March 1, 1913.

*Conder*.—Shojo Kyosai.

*Huish*.—Japan and its Art. "A rambling sort of book," says Dooman.

*Bowie*.—On the Law of Japanese Painting, 1911, San Francisco, Paul Elder & Co. Many good illustrations.

*Blacker*.—The A. B. C. of Japanese Art, London, Stanley Paul & Co. Many fine illustrations.

Illustrated Catalog of Treasures in Shōsōin, 1908, Tokyo, Shimbi Shoin Co. Collotypes of every article in the extensive collection, with valuable introduction by a government official. Several volumes. See Murray's Guide, 1907, p. 361.

*Brinkley*.—History of Japanese Ceramics. By an expert collector of this form of art.

*Audsley and Bowes*.—Ceramic Art in Japan, "A smaller and cheaper edition. was issued a few years ago."

*Conder*.—Floral Art of Japan, 1900, London. "Without a rival in a foreign language."

*Conder*.—Landscape Gardening in Japan, 1894, Yokohama, Kelly & Walsh. A large supplement, 1893, has many fine collotype plates of Japanese gardens.

If any reader deems it worth his ink, we shall esteem it a favor to receive corrections and suggestions, criticisms and additions to this list, and to any subsequent ones, if they appear.

ARTHUR W. STANFORD.

## Winter Touring in Echigo.

### 1. IN NORTH KAMBARA COUNTRY.

By the calendar it was the seventh of February, and the *dai-kan*, or "great cold" season, was over. The snow had disappeared, owing to several days of sunshine in succession—a very unusual winter experience for Niigata—and there was a hint of spring in the air. A good time, I thought, for a trip to the northern part of my touring field, and I made preparations for an early start the next day. But when the morrow came, the air was thick with snow, driven furiously by a gale of wind that had swept over Siberian snow-plains, and across the icy waters of the Japan Sea. Old Winter was back on his job, and was evidently determined not to be caught napping again!

It was my first journey by rail, from Niigata to Shibata, and I must confess the chief enjoyment of that ride was due to the fact that I was not obliged to take those twenty miles in a *jinrikisha* on such a day. That the new railway meets a long felt need, was evident from the large number of passengers on this train, about one hundred and fifty going through to Shibata, the present terminus. Within another year the road will reach Nakajo, and the long tours by *jinrikisha*, sled, bicycle, or on foot, that members of Niigata station have so often taken through this region, will be a thing of the past. Much of time, strength, and money will then be saved, to put into the work in other ways. The evangelistic work, in the whole province, is thus made easier and more effective by every mile of new railway completed on the three lines now under construction in Echigo.

So, for perhaps the last time, I rode from Shibata to Nakajo in a *sori*, or sled, made by substituting low runners for the wheels of an ordinary *jinrikisha*. The day was stormy and cold, but the roads so soft that, even with two men, a puller and a pusher, it took three hours to make the ten miles. It was not exactly



a merry sleigh-ride, especially as the only part of the landscape visible from beneath the raised cover was a few square feet of the road-way, in which moved the splashing feet of my puller and the plodding feet of passers by. Being unable to scan their faces I amused myself by trying to infer from the size and shape of the feet, and the quality of the foot-gear, somewhat of the age, size, sex, and social status of the pedestrians. It was a strange moving-picture show, with both humorous and tragic features! There were bare feet and stocking feet, straw sandals and snow-shoes, wooden *geta* and *ashida*. There were leggins of straw, of cloth, and of leather. There were the small pointed, sodden, leather shoes of the school girl, and the new overshoes, or the glistening high-top rubber boots of the "gentleman." Occasionally the feet of horses appeared with their big, clumsy, horse-shoes, made of straw.

At last we reached Nakajo, and I was soon driving the cramp from my limbs, and the chill from my bones, in a hot bath *a la* Japanese. The bath-room was not luxuriously furnished. The door was missing, and the paper window-panes were also missing, giving free access to wind and snow. But the barrel-shaped tub was there, and the water clean, for it was early in the evening, and almost boiling hot, and *that* is the real luxury of a Japanese bath, especially enjoyable after a long, cold ride. Following the bath came another treat, for which Nakajo is famous, *viz.*, a *gyu-nabe* supper, to which we were invited by the men of the church. Following this came a spiritual feast, when we gathered around the *hibachi* for conversation, Bible reading, prayer, the singing of hymns, and a brief address.

For the return trip to Shibata the next day the hotel furnished me a "box-sled," as they called it,—an old-fashioned *norimon*, or palanquin, on runners. This quaint little house had a good roof, and was about three feet long by two feet wide, and perhaps two and a half feet high. It had a small, paper-covered,

sliding door, in one side, a gauze-covered window, on the other, and a modern pane of glass for the end window, in front. After removing my rubber boots and my hat, I accomplished the seemingly impossible feat of getting in, without taking off my overcoat. On account of the low ceiling I found it impossible to sit on my feet in the customary manner, but, trying it Turkish fashion gave just room enough for me to resume my hat. When my feet, wrapped in rugs and blankets, had been properly disposed of, the rest of the impediments, consisting of my hand-bag, a bundle of clothing, and lunch-boxes belonging to the men, a paper lantern, my big rubber boots, and a few other packages were piled in. Last of all, a little charcoal stove was placed in my lap, for a hand-warmer. I should have preferred using it as a foot-warmer, but, for obvious reasons, this was impossible. My feet complained a little, at first, of the cold, and the cramped quarters, but soon got used to it, and went to sleep! As for myself, I was thankful for the shelter from the storm, which, with increasing wind and blinding snow, had become a very fair imitation of a Dakota blizzard.

The road was badly drifted, and sometimes entirely obliterated. There were some near tip-overs, but my men always succeeded in righting the endangered craft, and, with encouraging cries, stimulated each other to fresh exertions with each new drift encountered, until they finally brought me safely to my destination.

At the church in Shibata, that evening, we had an excellent meeting, with good attendance, in spite of inclement weather. The new pastor is meeting with a good deal of encouragement in his work, and, I believe, is laying good foundations for a long and successful pastorate in this difficult field.

WILLIAM LEAVITT CURTIS.

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